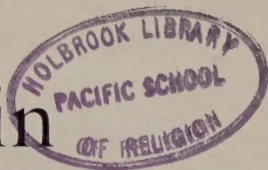


# The Bulletin



of the

## Hartford Seminary Foundation

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NUMBER 25

OCTOBER 1958

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### *A Living Vision*

A Brief Story of  
The Hartford Seminary Foundation  
1833 - 1958

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## *A Living Vision*

This is the story of a vision that has become fact. It was the vision of a school of the Prophets that should turn out strong leaders for the churches.

Now, after 125 years, that vision has been splendidly realized on a bigger scale and in more ways than the men who first dreamed it could possibly have foreseen.

In ways then unimagined, this vision translated into fact, is now serving a world beyond any flight of fancy in 1833; and serving it feasibly, adaptively, creatively.

The vision has taken substance of stone and mortar in a stately group of collegiate Gothic buildings, grey under green cloaks of ivy, with more than thirty acres of shady lawns as their setting, at the heart of Hartford's area of spacious homes.

But stone and mortar are at best meager symbols. The true embodiment of this dream is in more than 2,000 graduates of this campus now living and at work, some 600 of them in lands abroad, all proclaiming by word and deed the gospel of the love of God in Christ, and the brotherhood of man in God's family.

### *A Vision Realized in World-Wide Influence*

Through these disciples, prepared at Hartford for wise and effectual ministry in Christ's Name, this vision ever has direct impact upon the bodies, minds and souls of hundreds of thousands of people, of every nation and station and race, even reaching here and there behind the Iron and Bamboo Curtains; through missions, churches, schools of every grade from kindergarten to university, and all sorts of social and welfare agencies.

For this is a living dream, continued, adapted and enriched by many minds, constantly evolving since it first dawned on the founders in 1833.

It is the vision which conceived and brought into being what has become The Hartford Seminary Foundation, a unique, four-branched, graduate school of religion, Christian, undenominational, and world-wide.

The vision is still dynamic in the minds of many devoted Christian men and women, who expect and plan still greater services to God and man in years to come, through this channel of truth and power.

## *A Roll of Honor*

The story of this vision and of its continually expanding realization could be told in terms of the lives of the more than 6,000 men and women, students of The Hartford Seminary Foundation in these 125 past years, who by it have been given the inspiration and knowledge to labor with devotion and skill wherever the Lord called them. On this roll of honor would be great clergymen, educators, missionaries and social workers. On this roll, too, would be many others, less widely known, but no less dedicated in their humbler walks of Christian service.

One could tell, again, about the great scholars who have graced The Foundation's faculty; of wise and devoted officers and trustees; of philanthropists, generously giving amounts large or small, according to their ability. (And sometimes the smallest gifts have been the greatest in meaning and effect.)

We could enlarge upon Hartford's many "firsts" in curriculum for the church-centered vocations; for The Foundation's schools have pioneered in many aspects of education for Christian leadership.

We could elaborate on the distinctive range and quality of various collections in the Case Memorial Library, which make it in certain respects an unmatched resource for students and scholars.

But this is meant to be only a short story of a vision that came true. So we will let the story unfold itself in a brief survey of the high points in The Foundation's history, in chronological order, as though you had been present.

Thus you will watch the dream unfolding and can make your own estimate of value at each stage of its growth against a background of changing needs in a changing world, with changing skills to express and apply the changeless truths of our Christian faith.



## *The Beginning*

The vision came first to a handful of Connecticut clergymen, who were in revolt against what they felt to be the irreligion of their times, a century and a quarter ago. Let us begin where they began; and follow them and their successors, the inheritors and amplifiers of the dream, through that long span. You will share with them years of hope; years of struggle; years of near-despair; years of courageous advance; but always years of confidence in the validity of that vision.

Let us begin with stirring events which opened the way for it.

1825. Great expansion is observed in Protestant churches of expanding America, with growing population of New England and the opening up of the West.

Great movements stir the people: revivalism; a turning again of men's minds to religion; the urge to undertake home and foreign missions; college students eager to enter the ministry and the mission field; Temperance and Anti-Slavery agitations.

## *The Nature of Sin*

1829. The Taylor-Tyler controversy as to the nature of sin shakes New England Congregationalism like an earthquake, and all but rends it asunder. Nathaniel W. Taylor, Professor in the newly-organized theological school in New Haven (now the Yale Divinity School), leads the progressives. Bennet Tyler, pastor of the Second Congregational Church in Portland, Maine, and former President of Dartmouth College, leads the conservatives. The conservatives, or Tylerites, charge that the New Haven group, the Taylorites, have poisoned their report of the gospel with an overdose of modern philosophy. Such interpretations as theirs "might lead to overthrow of some of the fundamental principles of Calvinism." This, of course, the Taylor adherents vigorously deny. Dispute continues violently for several years.

1833. Dr. Nathan Perkins, minister of what is now the First Church of Christ in West Hartford, calls a meeting of a selected group of conservative ministers. It is held in Hartford, January 9. The group resolves that, "It is expedient to form a Pastoral Union, to promote ministerial intercourse and pastoral labors and especially to promote revivals of religion."

Subsequent meetings lead to a gathering of thirty ministers who hold the conservative views expressed by Tyler, in an ancient brick schoolhouse in East Windsor Hill, on September 10 and 11.

This assembly adopts a constitution for the Pastoral Union of Connecticut, "to promote ministerial intercourse, fellowship and pastoral usefulness, the defense of evangelical truth against prevailing error in doctrine and practice and *the raising up of sound and faithful ministers for the supply of our churches.*"

The meeting also adopts twenty strongly Calvinistic Articles of Agreement. They constitute the original basis for membership in the Pastoral Union. They also serve for nearly 80 years as the creed of the soon-to-be-established Theological Institute and its successor, the Seminary. All Connecticut ministers who will subscribe to these articles are invited to join the Pastoral Union, subject to acceptance by two-thirds of the members present at any annual meeting. (The Pastoral Union continues, but with radical modifications in form and standards, to this day. It now includes ministers of many denominations. It elects nine Trustees of The Foundation.)

### *The Vision Becomes Manifest*

The Pastoral Union, thus established, adopts a plan for the Theological Institute of Connecticut. Thus is the vision made specific which led to The Hartford Seminary Foundation of today. In one Article of this plan the new school is already called "the Seminary."

The plan proposes a Board of Trustees of twelve ministers and eight laymen. They, and the members of the Faculty, must subscribe to the Creed of the Pastoral Union when entering upon their duties, and must reaffirm their agreement every year. The



Trustees are to elect their own officers. (This plan of organization was followed until 1913.)

The Pastoral Union is officially organized on September 11. It immediately adopts the plan for a Theological Seminary and elects 20 men to the first Board of Trustees.

### *Farm Bought for "Learning and Labor" Institution*

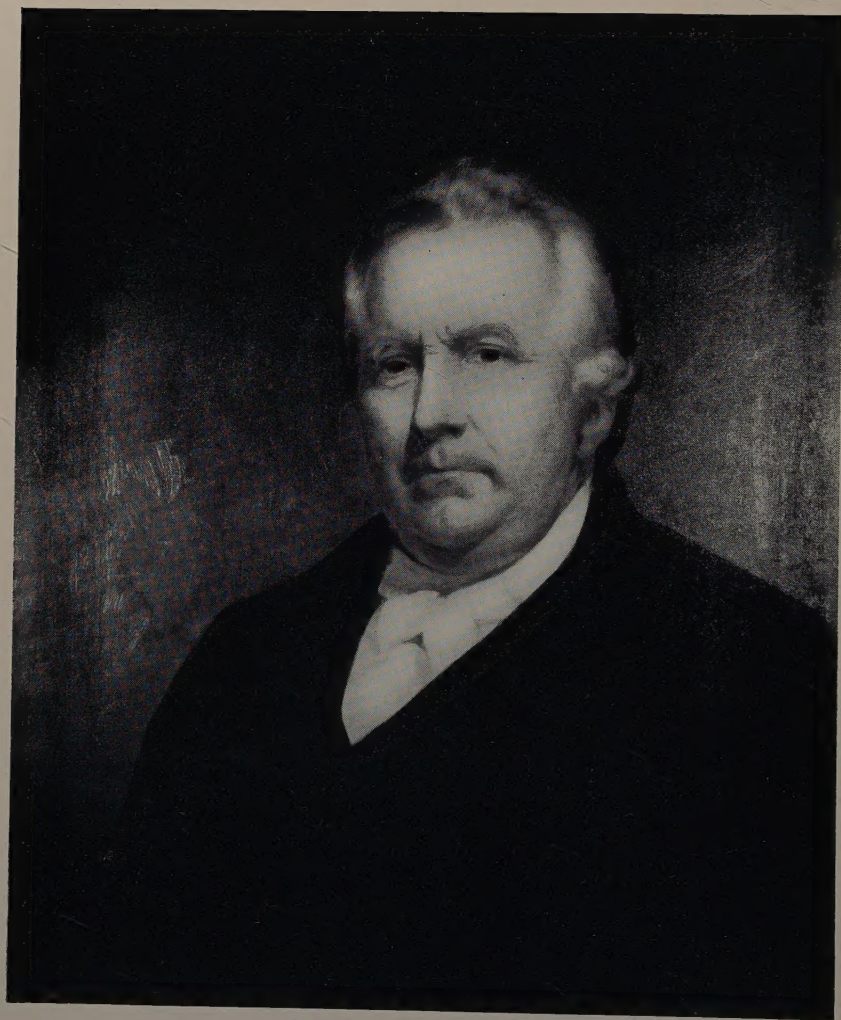
The new Board meets on October 16. It decides to buy 50 acres of farmland in East Windsor Hill, Conn. The site is eight miles north of Hartford, on the east side of the Connecticut River. The vendor is Erastus Ellsworth. (He was one of the Commissioners who developed the plan for the Theological Institute, continued for 35 years as an active and useful member of its Board of Trustees, and served long as chairman of its Prudential Committee.) He charges only \$250, the price he paid for the land a short time before.

The site is chosen because it is thought to be free from the diversions of the city (then a "metropolis" of 10,000 people) which might distract the theological students from their studies. Further, the farmland would give the students a chance for manual labor about four hours a day—labor which would benefit them physically and help to keep food expenses down. The faculty also would be encouraged to have gardens. (This manual labor idea was popular in circles concerned with higher education at that time.)

### *New Seminary Gets Under Way*

The Board calls to the Presidency the conservative leader, Dr. Bennet Tyler. He accepts the offer of \$1,000 a year and a residence.

The Board also sets about raising money for the new Seminary from churches and interested individuals. The annual need for contributions is estimated at \$3,000 a year. Also required are funds for erection of an all-purpose dormitory and class-room



**BENNET TYLER**

President, The Theological Institute of Connecticut,  
1834-1857.

building. Deacon Ellsworth and President Tyler visit New York and raise \$4,730. President Tyler and Trustee Seth Terry raise \$6,400 in Hartford.

1834. Early in the winter, Dr. Tyler takes office as President and Professor of Christian Theology. He takes up residence and



begins instruction of students in a house in the village of East Windsor.

A faculty of two others is gathered: Rev. Jonathan Cogswell, minister of the Congregational Church in New Britain, Conn., who serves for ten years as Professor of Church History; and Rev. William Thompson, minister of the Congregational Church in North Bridgewater, Mass., as Professor of Hebrew Language and Literature. Professor Thompson also serves as Librarian at \$45 a year. Half of this he spends for an assistant who does some of the drudgery. (Professor Thompson served as Professor until 1881. He was the first Dean, from 1881 to 1889.)

A third faculty member is called to the Professorship of Practical Theology. He is Rev. Asahel Nettleton, a successful itinerant evangelist. He is a friend of President Tyler and is said to have been the most influential man in the formation of the Pastoral Union. He had initiated the "Tyler for President" movement. Tyler had accepted on condition that Nettleton join the faculty. (Nettleton never formally accepted the faculty position, because of ill health. However, he came to live in East Windsor. For many years he gave lectures and intimate talks to the students, visited in their rooms and served as their counselor.)

Thus the Faculty is set up. Students come, too—fifteen of them by the time of the cornerstone laying.

For that, money is needed. The President, the Trustees, and a clergyman employed as fiscal agent, quickly raise over \$12,000, largely in New York and Hartford.

### *Theological Institute Is Incorporated*

Two important events come in May. First, on May 11, the General Assembly of the State of Connecticut passes an Act of Incorporation for the Theological Institute of Connecticut, authorizing it to hold and use real estate not exceeding \$50,000 in value (a lot of money in those times). All the personal and real estate not exceeding 100 acres of land belonging to the corporation is to be declared exempt from taxation as long as it and the

"avails" from it shall be expended solely for the purpose of education and instruction.

### *New President Describes Needs to be Met*

Second, the cornerstone of the new Seminary building is laid on May 13. (The cornerstone was the stepstone of the old Timothy Edwards house. The house stood across the street. It was the birthplace of Jonathan Edwards, son of Timothy. This same stone is now the cornerstone of the Ellsworth Memorial High School, erected on the site of the old Theological Institute a few years ago.)

Present at the cornerstone laying are members of the Pastoral Union and the Institute's Board of Trustees, the faculty and students. The group then repairs to the East Windsor Meeting House. There President-elect Bennet Tyler and Jonathan Cogswell, Professor of Ecclesiastical History, are inaugurated.

The President gives two reasons for his acceptance of the position: defense of the ancient faith of New England Congregationalism, and the need for more educated ministers to meet the increasing demands of the growing country and of the foreign mission field.

The new building is completed before the actual opening of the Seminary in October.

1835. The Trustees learn on May 1 that \$33,733.24 has been pledged by 600 donors, including many Connecticut churches.

### *Manual Labor Disappoints Trustees*

The first year of manual labor is not completely satisfying to the Trustees. They declare, "Labors of the farm have been comparatively unproductive because of unfavorable weather and other causes which do not usually exist." Nine acres of meadow have been cultivated by fourteen students. Value of the product is \$212.70, slightly over \$15.00 for each student. Ten students

who "exercised occasionally in the shop" earned an average of \$8.81. The Trustees console themselves with the thought that the exercise produced more vigorous bodies, and hence more active and efficient minds. At least, the state of student health is reported good.

1836. First graduating class—eight members.

Farm and manual labor are more productive: 23 students earn \$383.32, or \$16 per student. That helps with board: \$1.25 per week.

1837. Second graduating class—also eight.

### *Goodbye to Labor Program*

1838. Change in vacations makes harvesting of crops difficult. Previously, there were two vacations: six weeks, commencing the second Thursday in August, and four weeks, commencing the first Thursday in April. The new vacation is twelve weeks, from first Thursday in August to last Wednesday in October. This has become the practice with practically all the seminaries outside New England.

Graduating class numbers twelve.

(The next 20 years averaged only seven graduates. Only in 1838 and 1841 did the number reach ten.)

### *Isolation Keeps Student Body Small*

1839-53. Isolation of the Institute is generally blamed for small registration and for transfer of students to other seminaries after the first year at East Windsor Hill. Discussion of possible removal comes up frequently in the Board of Trustees and Pastoral Union.





*The Theological Institute of Connecticut, at East Windsor Hill, and East Windsor Hill Academy, 1851. Left, Academy and Chapel; right, The Theological Institute.*

### *Academy Is Opened; Doomed to Failure*

1851. New Chapel and Academy building is erected, adjacent to the original building. The cost is \$4,000. This is subscribed by interested persons and churches. The "East Windsor Hill Academy" employs Seminary faculty members and students as teachers. (It was a great success, educationally, but failed because of lack of finances, after twelve years.)

### *Proposal to Affiliate with Yale College Abandoned*

A proposal that the Institute move to New Haven and become affiliated with Yale College as a practically independent unit is considered by the Board and Faculty. The plan is abandoned because of the demand of two clerical fellows of Yale for modification of the Pastoral Union's Creed.

After much deliberation, correspondence and prayer, the Board of Trustees then votes "to foster and strengthen the Institute on the present site." The Board hopes that "as the question of removal is now settled, we may find benevolent individuals who will furnish the school with needed endowments."

The senior class loses half its members to other institutions before graduation.

## *President Resigns; Faculty Reduced to Two*

1857. President Tyler, in ill health, resigns. No successor is elected until 1888. The faculty stands at two: Professor Thompson, and Edward A. Lawrence, Professor of Ecclesiastical History.

Most of the agricultural land, 44 acres, is sold at \$75 an acre, or \$3,336.25.

1858. No graduates.

1861. The Civil War draws students from the Institute into the Union Army, while college graduates go into the Army instead of into the Seminary. Attendance drops to new lows. So also do funds.

## *Removal to Hartford Planned*

1863. The Board of Trustees meets with a committee of the Pastoral Union on Dec. 17 in Hartford at the home of James B. Hosmer (Trustee 1841-1878). The group resolves that "it is expedient to remove to Hartford provided the sum of \$200,000 can be procured as a permanent fund."

1864. A committee appointed to raise funds reports, June 15, much success.

The Pastoral Union on July 12 resolves that it is "more than ever convinced of the desirability of moving the Institute to Hartford in order to open it to a wider field of usefulness and to confer on it greater privileges." The Union votes to open the Institute's next session at Hartford, with such temporary accommodations as can be provided.

Some pastors suggest that East Windsor Hill property be used by The Connecticut Soldiers Orphan Home. (The suggestion never was carried out.)

The Board of Trustees votes to take measures to open next term of the Institute at Hartford or elsewhere.

Richard Bond leaves \$4,000 for Library. The Trustees vote \$500 of this sum for present use, with balance to be invested by the Treasurer.



*The Wadsworth House, on Prospect St., Hartford, 1865.*

### *Two Houses in Hartford Leased*

1865. A special meeting of the Board of Trustees is held at home of Pliny Jewell, Trustee, on August 16 in Hartford. The meeting votes that Jewell be authorized to lease the "Wadsworth House" (George Washington slept there several times) on Prospect St. in Hartford for the Institute, at annual rental



not to exceed \$1,000, for five to ten years. This is done. Jewell also leases the "Day House," 48 Prospect St., as "boarding house" for the students. This is the former home of Thomas Day, once Secretary of State for Connecticut.

Students and faculty of two move to Hartford for fall semester.

Students fix up barn in rear of Day house as gymnasium.

The property at East Windsor Hill is sold for subsequent inglorious uses.

1866. Increased student body causes lease of third house on Prospect St.

Trustee (1841-1878) and Treasurer (1844-1875), James B. Hosmer gives \$50,000; largest donation up to that time.

### *Attendance Booms*

1867. Twenty-five students are enrolled. The Trustees, encouraged by more students than for several years past, purchase, as boarding house for the students, "a large and commodious building". It is on Main St., near the Seminary, south of the Wadsworth Atheneum.

(These four houses remained the seat of the Seminary until 1880.)

### *Help! Help!*

1873. Hard times come to the country and to the Seminary. The Faculty now numbers four. In their behalf, Dr. Thompson issues a statement that the Trustees are not able to give their accustomed aid because of their diminished ability. (Hartford, then as now, was an insurance center. Many of the Trustees were insurance men. The Boston and Chicago fires had seriously reduced their resources.)

Thompson asks the public to help in the emergency. He urges each alumnus holding pastoral office to collect from his people

"enough to buy a text book, an article of apparel or enough money for a few weeks' board."

### *Future President Joins Faculty*

1878. Rev. Chester David Hartranft, previously the distinguished Minister of the First Church at New Brunswick, N.J., and later to be President of the Seminary, is inaugurated, May 9, as Waldo Professor of Ecclesiastical History. He is also Librarian, with privilege of appointing an assistant. Dr. Hartranft is promptly acknowledged as leader by the Faculty.

### *Hosmer Gift Makes Better Site Possible*

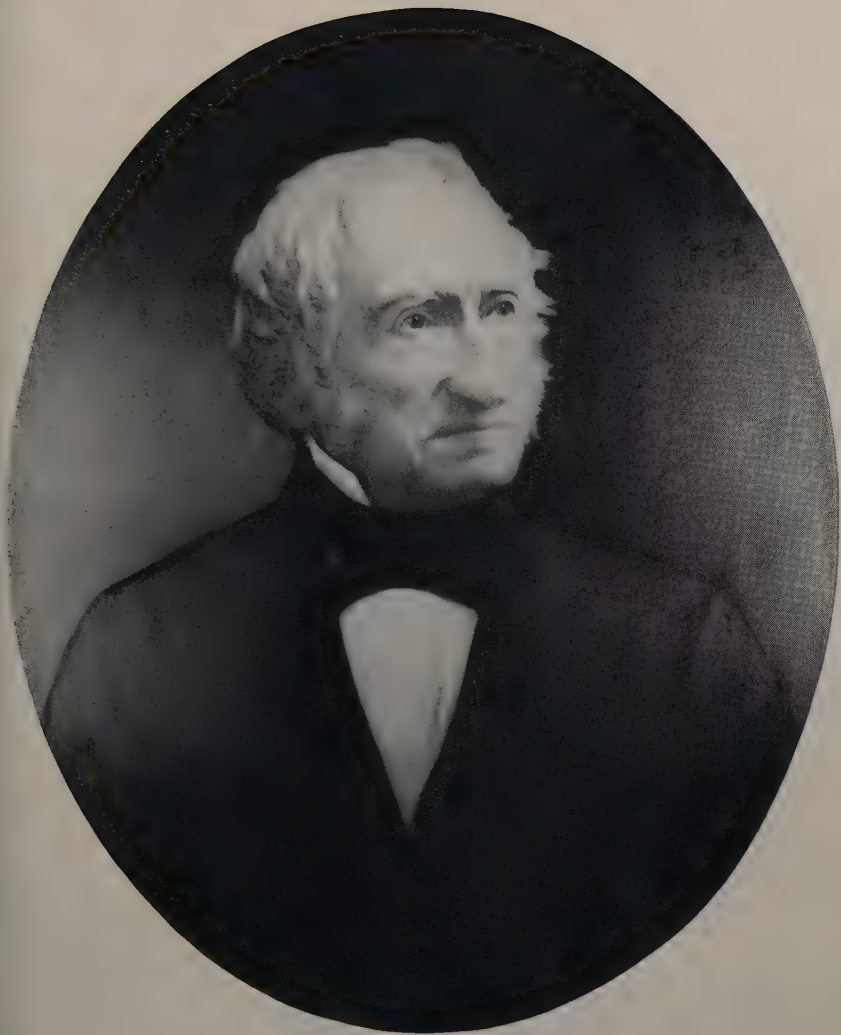
Inadequacy of the Prospect St. plant is generally recognized. Treasurer James B. Hosmer gives \$100,000 for new land and buildings. The Trustees purchase land at southeast corner of Broad St. and Farmington Ave., adjacent to Hartford Public High School. Construction is begun on "a plain, dignified and substantial building, without useless ornamentation." Mr. Hosmer dies, September 25.

On recommendation of Professor Hartranft, a competent assistant librarian is employed and \$10,000 appropriated for book purchase.

1879. Cornerstone of the new building is laid May 8. It moves rapidly toward completion within a year. The building provides chapel, lecture rooms and dormitory rooms, and is named after its donor, Hosmer Hall. A small library, 50 feet long, is built adjacent to the main building. A fine gymnasium is erected on the rear of the properties.

### *Hosmer Hall Occupied; Faculty Enlarged*

1880. Hosmer Hall is occupied by The Hartford Theological Seminary. The Faculty is increased from four to six.



JAMES BIDWELL HOSMER  
Trustee, The Hartford Theological Seminary, 1841-1878;  
Treasurer, 1844-1875.



1881. Professor William Thompson is elected first Dean of the Seminary. (He serves until his retirement in 1889.)

1882. Interest of Professor Hartranft in religious music, and availability of adequate chapel in Hosmer Hall, leads to establishment of Department of Church Music, with Waldo Selden Pratt as its Professor (1882-1925).

Professor Pratt takes over direction of the Choral Union. It was established by Professor Hartranft in 1880, for Seminary students and the community. (The Union continued with great success until 1890, when the independent School of Church Musicians was established in the community.)

### *Vision of Later School of Religious Education is Foreshadowed*

1884. Changing needs of the churches and a growing body of knowledge and skill have brought recognition of need for a new type of training for church vocations. Therefore, 31 "men of earnest purpose" meet in home of Rev. David Allen Reed in Springfield, Mass., in the evening of November 24. They resolve to organize a school for the training of young men for lay Christian leadership.

Two convictions impel these "men of earnest purpose":—

1. Without trained lay workers, ordained ministers are unable to realize the governing objectives of the church (no institution existed as yet for the special training of laymen for salaried church positions); and

2. The creation of an agency for the adequate training of personnel for The Young Men's Christian Association is imperative.

1885. Rev. David Allen Reed is elected President of the new School for Christian Workers; Rev. J. H. Vincent, D.D., Vice-President; Rev. S. L. Merrell, Secretary; Charles Marsh, Treas-

urer. Two students, carefully sifted from a large number of applicants from U.S., Canada and England, attend first session of School, beginning January 12. The School is incorporated January 28. The first faculty includes President Reed, Rev. T. H. Hawks, D.D., Rev. W. H. P. Faunce (later President of Brown University), Rev. T. W. Bishop, Rev. E. P. Armstrong, Secretary Merrell and J. T. Browne.

The new School is the first of its kind. It is undenominational in faculty and student body. It restricts its purpose to the training of lay workers. Hence it does not interfere with the theological seminaries in their training for the ordained ministry. The School has a rich program of functional teaching and field work.

By November, when the first catalogue is issued, twenty students are listed: fourteen preparing for various forms of Y.M.C.A. service, and six for other types of lay Christian work.

(In 1890 the School for Christian Workers divides to form two schools. One of them becomes eventually the Hartford School of Religious Education of the Hartford Seminary Foundation; the other, the Springfield Y.M.C.A. Training School, later developed into Springfield College.)

### *Name of Seminary Legitimized*

Act of the Connecticut General Assembly changes the legal name of The Theological Institute to The Hartford Theological Seminary, as it long has been known unofficially.

### *Seminary Library Grows; Full-Time Librarian Employed*

The Library of The Hartford Theological Seminary has grown to over 50,000 volumes, due to promotion by President Hartranft and generosity of Newton Case, Trustee (1855-1891) and Treasurer (1875-1891). President Hartranft resigns as Librarian. The Seminary's first full-time Librarian is employed: Ernest C. Richardson. The position of Assistant Librarian is abolished.

## *Vision of a School of Missions Takes Form*

The long-time and growing interest of the Seminary in foreign missions is given substance by the establishment of the A. C. Thompson lectureship on Foreign Missions. Five thousand dollars is raised for this purpose as a trust fund, through the efforts of Dr. Augustus C. Thompson of Hartford, brother of Professor William Thompson. The income is to be used annually in securing a course of lectures. Students are required to attend and to take an examination in the content of the lectures. (This action embodied the vision which later flowered into the Kennedy School of Missions. The Seminary had always been interested in foreign missions. A large proportion of the graduates have gone into this field. Mark Ives, member of the first graduating class, spent thirteen years as missionary in the Hawaiian



*The School for Christian Workers Building, State and Sherman Streets, Springfield, Mass., 1886.*



Islands. A. C. Thompson, an 1838 graduate, and Lecturer on Missions in the Seminary from 1884 until his death in 1901, became a power for missions by writings, sermons, lectures, and the collection of an extensive mission library which he bequeathed to the Seminary's Case Memorial Library upon his death in 1901.)

1886. The School for Christian Workers' new building is erected at State and Sherman Sts., Springfield. Cost is over \$60,000. The building has four stories, with recitation rooms, library, school offices, and dormitory space sufficient for 75 students.

### *Nation's First Training in Christian Sociology*

1888. Graham Taylor becomes Professor of Practical Theology in the Seminary. He continues as pastor of the Fourth Church in Hartford. This he has developed into an institutional church with many new features. Fourth Church becomes a clinic for Seminary students. Hartford Seminary is the first in the country to give training in Christian Sociology. (After four years, Dr. Taylor went to Chicago Theological Seminary, and then to his famous career as head of a great social settlement, Chicago Commons.)

### *Emergency Brings Election of Hartranft as President*

Finances are low. The future of the Seminary appears uncertain.

The Faculty recommends to the Trustees that the office of President of the Seminary, lawfully existing but not filled since President Tyler's resignation in 1857, again be filled, by the appointment of Professor Hartranft. The purpose is not to give him independent power and authority, but to authorize him to preside, and to serve as the exponent and executive of the ac-



**CHESTER DAVID HARTRANFT**  
President, The Hartford Theological Seminary, 1888-1902.

tions of the Faculty and as their representative with the Board of Trustees. He is elected on April 23.

Two weeks later, the Trustees vote that President Hartranft sit with them as President of the Seminary.

In his inaugural address May 10, President Hartranft

stresses three lines of Seminary development: research, teaching and publication.

### *Seminary Leads U.S. in Admitting Women*

1889. The Seminary Trustees on May 9 unanimously adopt a resolution presented by President Hartranft: "that women desiring to prepare themselves for Christian teaching, the missionary field and religious work other than the pastorate, be admitted to the regular, special and advanced courses of the seminary on the same terms as men, on two conditions: first, non-residence in Hosmer Hall; second, applicants who need financial help must be provided with special funds." Hartford is the first seminary to open its classes to women.

Next month, Mrs. S. S. Ward organizes an advisory committee to publicize the new opportunity for women students and to provide and raise funds for aid of needy ones. Women students find room and board in nearby private homes.

### *School for Christian Workers Separates from Y.M.C.A. Training School*

1890. Success of the Association Department of the School for Christian Workers leads to the separate incorporation of the International Young Men's Christian Association Training School. The School for Christian Workers continues in Springfield to meet the growing demand for trained lay church workers both at home and abroad. It is the first separate school of religious education. Mt. Holyoke College helps the new school to get under way.

### *Women Admitted to School for Christian Workers*

1891. Church demand for services of young women trained as Sunday School workers or pastors' assistants, brings about action by Trustees of School for Christian Workers to admit women on same terms as men.



1892. Dr. Duncan Black McDonald becomes Instructor in Semitic Languages in the Seminary. This is an important step toward the development of a School of Missions. (Soon recognized as one of the leading Arabic scholars of the country, Dr. McDonald was advanced to Associate Professor in 1894 and to Professor in 1900, continuing until his retirement in 1932.)



*The Broad St. buildings, 1893, looking south from Farmington Avenue. Reading from right to left (near to far):—  
Hosmer Hall, and Case Memorial Library.*

1893. The Library has outgrown the original building and occupies ten rooms in Hosmer Hall, also. Treasurer Newton Case provides funds for erection of the Case Memorial Library on a lot south of Hosmer Hall. He had purchased the lot for this purpose some years before.

## *Museum Is Established*

The old, vacated Library building becomes a museum for objects sent by Seminary graduates from the foreign field, plus a loan collection of 3,100 curios accumulated over the years by the American Board of Commissioners for Foreign Missions from its foreign missionaries.

1894. An affiliated School of Sociology is organized in the community under the leadership of President Hartranft. While the School is independent, Seminary students have free access to all lectures. (The School sponsored a series of lecture courses, but was abandoned in two years for lack of financial support. It was the precursor of the Institute of Church Social Service, established as a division of The Hartford Seminary Foundation in 1950.)

1897. The Trustees of the School for Christian Workers change its name to "Bible Normal College." This is recognition of the School's stress upon comprehensive knowledge of the Bible and upon the best modern procedures of teaching it.

## *Movement Toward a School of Missions*

1900. A carefully-worked-out and elaborate curriculum, entitled "A Special Course of Instruction in Foreign Missions," is offered by the Seminary Faculty. The course is intended for three types of students:

"1. Regular students in the Seminary who desire deeper knowledge of missionary duties and activities.

"2. Graduates of this or other seminaries who wish a specialized year of study.

"3. Men and women under appointment by their mission board who feel the need of special preparation before going into their fields."

Dr. A. C. Thompson donates to the Library his collection of over 7,000 volumes, over 3,000 pamphlets on foreign missions, and over 500 manuscript volumes.

1901. An offer of D. Willis James of New York, former Vice-President of the American Board of Commissioners for Foreign Missions, to give \$25,000 in honor of Dr. Charles M. Lamson, late President of the Board, and minister of the Center Church in Hartford, is matched by friends of the Seminary. The \$50,000 is invested as The Charles M. Lamson Missionary Fund. The income is used in supporting special missionary instruction.

### *The Affiliation With Bible Normal College Is Planned*

Negotiations are conducted between The Hartford Theological Seminary and The Bible Normal College. They look toward removal of the latter to Hartford and its location near the Seminary. While each institution would maintain its autonomy, the facilities at Hartford would be shared. The Bible Normal College, already possessor of a good library, would use Case Memorial Library, which now has 80,000 volumes. The College would use the Seminary faculty of twelve professors and various lecturers. Also the College could increase its course from two to three years and confer degrees. This privilege is not allowed by the Massachusetts legislature. There would be advantage, too, in having lay and clerical workers share classes. Each group would come to understand better the vocation of the other.

The Seminary would gain five instructors and special work in religious pedagogy and psychology. These subjects are increasingly regarded as valuable in training ministers. Thus students would be prepared for the double ministry of preaching and teaching.

Both Boards approve the plan by late spring.

## *President Hartranft Resigns*

1902. President Hartranft resigns to give his whole time to the "Corpus Schwenkfeldianorum." The project involves publication of the writings of Kaspar von Schwenkfeld, a leader in the Protestant Reformation. His followers settled in Pennsylvania in 1734. This project had engaged Hartranft's interest for many years. It was said to be the largest literary undertaking ever entered into by the Seminary. (After Hartranft's death in 1914 the project was carried on by Professor Elmer E. S. Johnson and a staff of associate editors. He has been engaged in this project since 1904. Completion by 1959 is hoped for.)

Dr. Melancthon W. Jacobus, Professor of New Testament Exegesis and Criticism (1891-1928), serves as Acting President for the Interim.

The Springfield building of the Bible Normal College is sold early in the year. In March, the College moves seven faculty members and nearly 50 students to Hartford. They occupy two residences on Broad St. at Farmington Avenue., across from the Seminary.

## *Name Changed to The Hartford School of Religious Pedagogy*

1903. Name of Bible Normal College is changed to The Hartford School of Religious Pedagogy at the January session of Connecticut General Assembly: "to prepare young men and women for Christian work. To that end it shall have power to conduct a school or schools for instruction in religious pedagogy, and in any or all such courses in religious, sociological and other scientific studies as are incident to the preparation of its students for Christian work. . . . ; the number of trustees to be not less than seven and not more than 21 in number—who shall be chosen from time to time by the incorporators and their associates and successors."

Acting President Melancthon W. Jacobus, of the Seminary, is elected Dean. (He continues in this position until his retirement in 1928.) In the spring, Dr. Mackenzie is called to the presidency.





**WILLIAM DOUGLAS MACKENZIE**

President, The Hartford Theological Seminary, 1903-1913;  
President, The Hartford School of Religious Pedagogy,  
1904-1913; President, The Hartford Seminary Foundation,  
1913-1930.

## *New President, Mackenzie, Expresses Wider Vision: A Group of Schools*

1904. Dr. William Douglas Mackenzie of Scotland, for nine years Professor of Systematic Theology in Chicago Theological Seminary, becomes President of Hartford Theological Seminary on New Year's Day. He also is appointed Professor of Christian Theology.

He expresses himself as especially interested in the idea of a group of schools; in the development of a School of Civics and Philanthropy such as Graham Taylor had developed in Chicago (that came 46 years later in the Institute of Church Social Service); and in the long-time concern of the Hartford Seminary in missions and "the promising outlook for important development in this department of Christian work."

Dr. Mackenzie is elected President, also, of The Hartford School of Religious Pedagogy.

Rev. Edward Hooker Knight, graduate of the Seminary and teacher of New Testament Language and Literature in the School of Religious Pedagogy since 1892, is elected Dean of that School. He also is put in charge of its financial matters.

## *School of Religious Pedagogy Expands*

1910. Rev. Charles Stoddard Lane, former pastor in Mt. Vernon, N.Y., is elected Vice-President of the School of Religious Pedagogy and Professor of Church History. (He serves until 1928.) This is a new position. It involves part-time teaching. Its main responsibility, however, is to raise money for current expenses and endowment. Dr. Lane relieves Dean Knight of a heavy burden. The School budget for the year is over \$12,000.

Enrollment of the School is twice that of five years ago. The buildings, always inadequate, are still more crowded with increase in number of students. More room is needed for laboratory work in pedagogy and psychology. Also the City of Hartford decides to buy the School property on Broad St. for expansion of the Hartford Public High School.

Consequently the Seminary leases to the School of Religious Pedagogy the upper floors of the old Farmington Ave. Hotel. This the Seminary has owned for several years. Ground floor is leased for commercial purposes. Upper floors are made over, as residence for women students of School and of Seminary. The building is renamed Reed Hall.

### *Vision of a School of Missions is Strengthened by World Conference*

The World Missionary Conference meets in Edinburgh, Scotland. President Mackenzie is Chairman of Commission V, "Special Missionary Preparation." Report of Commission declares that the church has made no provision for proper training of prospective foreign missionaries. "Missionary work cannot be done with high efficiency until this want is met."

Establishment of a School of Missions is discussed in the autumn by the Seminary Faculty. It proposes to President Mackenzie that Dr. Edward Warren Capen of Boston, prominent in American Board activities, and an attendant at the Edinburgh Conference, be brought to Hartford to help organize such a School.

### *More Liberal Creed Adopted by Pastoral Union*

1911. The Pastoral Union adopts a more liberal Creed. The Constitution is amended to provide that "all elections to the office of Trustee of The Hartford Seminary Foundation shall be conditioned on the acceptance of such Trustee-elect of the creed of the Pastoral Union as one which expresses his own religious belief, and as one to which he will require a similar assent on the part of all teaching officials of the Seminary in whose election he has a vote."

### *The Vision Grows: School of Missions Is Established*

In January, the Conference of Boards of Foreign Missions,

meeting in New York, creates a Board of Missionary Preparation. Dr. Mackenzie is Chairman.

February 8, the Seminary Board of Trustees, on recommendation of President Mackenzie, votes to establish a School of Missions for special preparation, of those under appointment or about to receive appointment for foreign mission work, and for further educational aid to returned missionaries. The Board votes also to use the income from the A. C. Thompson lectureship and the Lamson Fund as the nucleus for School expenses. It is understood that Seminary students may continue to attend classes in missions.

Dr. Edward Warren Capen, Seminary graduate in 1898, is employed as Organizing Secretary and Associate Professor of Sociology in the School of Missions. (He continued until 1917 in these capacities. Then he was advanced to full Professor of Sociology. Two years later he became Dean, serving in that capacity until retirement in 1939).

The Trustees establish a Board of Administration, consisting of administrative officials and faculty members, until the Faculty of the School of Missions is large enough to manage its own affairs.

### *Full Vision of a University of Religion Presented by President Mackenzie*

Both the School of Religious Pedagogy and the new School of Missions are in about the same quasi-independent relationship to the Seminary. For both, funds are needed. Therefore President Mackenzie discusses with Faculty members the idea of establishing a university of religion. It is to be made up of a group of allied schools, with suitable endowment.

President Mackenzie prepares a pamphlet for use of Trustees and possible donors entitled, "On the Education of Ministers and the Training for Various Forms of Christian Service." It proposes that "the whole field of special training for special classes of Christian service shall be for the first time treated, as it deserves to be treated, as a unity, and shall be placed upon that



high level of intellectual, spiritual and professional efficiency which is essential to the accomplishment of the great ends it has in view." The pamphlet calls for "the creation of a kind of theological university, of a group of affiliated institutions which would be in effect the united schools of training for religious service."

### *\$1,000,000 Fund-raising Planned for Religious Pedagogy and Missions*

This pamphlet is presented to Mrs. John Stewart Kennedy of New York City, who had attended the Edinburgh Conference. She soon confers with President Mackenzie; Dean Melancthon W. Jacobus; and Edwin Knox Mitchell, Professor of Graeco-Roman and Eastern Church History, 1892-1925, and Graduate Professor of Church History, 1925-1929.

The conferees agree that endeavor shall be made to raise \$1,000,000. It will be divided between the School of Religious Pedagogy and the School of Missions. Mrs. Kennedy will give outright and at once \$250,000. She will give an additional \$250,000 on condition that an equivalent sum of \$250,000 is raised by the end of 1913. When the million dollars is secured at any time for the two schools, her gift of half that amount shall be set apart for the School of Missions. In view of this prospect the School of Missions shall be named the Kennedy School of Missions, in memory of Mrs. Kennedy's late husband, John Stewart Kennedy.

The plan is approved by the three Faculties. Solicitation of gifts is begun at once, largely by President Mackenzie and Dean Jacobus.

### *Girard Avenue Campus Bought; Buildings Projected*

1912. The Broad Street campus and buildings are recognized as unsuited to the increasing functions of the affiliated Seminary and Schools. The Seminary Board of Trustees votes for removal. It buys 31 acres, fronting 1320 feet on Girard Ave., for \$85,000.

It authorizes the Committee on Buildings and Location to procure, from responsible architects, sketches for plan and layout of the new site for the Seminary and its allied schools.

The Seminary Board of Trustees discusses the idea that with so large a property, actual and prospective, there ought to be a larger Board with longer term of office than one year, and with other constituency for election than the purely voluntary Pastoral Union.

### *Vision of a University of Religion Becomes Plan*

President Mackenzie outlines to the Board a plan for associating the School of Pedagogy, the School of Missions and other like schools with the Seminary and putting them under the management and control of the Board.

To stimulate contributions to the endowment and building fund, a prospectus is printed. It describes the plan for a "Theological University." It calls for a School of Religious Pedagogy, a School of Missions, a School of Social Service (not established until 1950), and a School for Church Musicians. All these would be combined with the Theological Seminary, on the new Girard Avenue campus. (The later address is 55 Elizabeth St.)

In November the Board approves the plan, and arranges a conference between a committee of Seminary Trustees, Trustees of the School of Religious Pedagogy, and the Pastoral Union, to discuss the proposals and to agree on a form of charter. The conference decides to ask the coming session of the Connecticut General Assembly to charter a new corporation, The Hartford Seminary Foundation.

A new, anticipatory Foundation Faculty, from Seminary and Schools, prepares new By-laws. (They are approved by the new Trustees, when elected.)

### *Vision Tangible: The Hartford Seminary Foundation Is Incorporated*

1913: The General Assembly of the State of Connecticut passes

an Act to consolidate the Hartford Theological Seminary and the Hartford School of Religious Pedagogy with name of The Hartford Seminary Foundation, as a single corporation "in the nature of an interdenominational university of religion." The object is "to spread and deepen the influence of Christianity by the thorough training of men and women for the various forms of Christian service." This object includes not only the kinds of training which have been done by the Seminary and Schools, but also the training of men and women in such further divisions as may be subsequently established for the promotion of the welfare of mankind in the name and spirit of the Christian faith; and for service on the foreign mission field.

The new charter changes the size, term and method of election of the Board of Trustees, from that which had governed the Seminary. The Board of the Foundation is to include 24 to 36 persons elected for three-year staggered overlapping terms. Eight to twelve are to be elected for three-year terms each year: three by the Pastoral Union; one by the Alumni of the constituent schools of The Hartford Seminary Foundation; and four to eight by the Board of Trustees itself.

### *\$800,000 for Endowment Is Raised*

Commencement Day in May brings announcement that \$800,000 for endowment of The Hartford School of Religious Pedagogy and The Kennedy School of Missions is almost attained. Soon thereafter a pledge of \$50,000 by Cleveland H. Dodge of New York puts the campaign over the top.

1914. The Foundation Faculty is officially established, to consist of all the members of the various Faculties of the Schools.

### *Plan for New Campus Approved; But Held Up by War*

1916. The Board of Trustees votes to relieve President Mac-

kenzie of other duties to devote his entire time to raising endowment funds. The Board also authorizes employment of personnel for putting on a campaign. A plan for location of new buildings on Girard Avenue campus, in collegiate Gothic style, is approved.

1917. World War I cuts down the number of students in the Seminary, due to enlistment in the Armed Forces. Other Schools are not similarly affected. The School of Missions gains students who take further training for foreign service while waiting for access to embattled or blockaded countries.

Plans for a financial campaign and for building on the new campus are suspended due to lack of materials and funds, and energies diverted to armed forces and war relief.

Students in School of Religious Pedagogy begin requirement of spending seven hours a week in supervised practice teaching.

### *Vision of New Campus Re-activated*

1919. The Board authorizes appointment of a committee to select an architect or architects to prepare plans and descriptive sketches as background of a campaign for funds. Because of the unsuitability of Reed Hall (for women), Trustees vote that the first building on the new campus shall be a women's dormitory.

### *Separate Faculty for School of Missions*

A separate faculty for the Kennedy School of Missions is created by the Board of Trustees. Dr. Edward Warren Capen, Secretary of the School, is elected Dean.

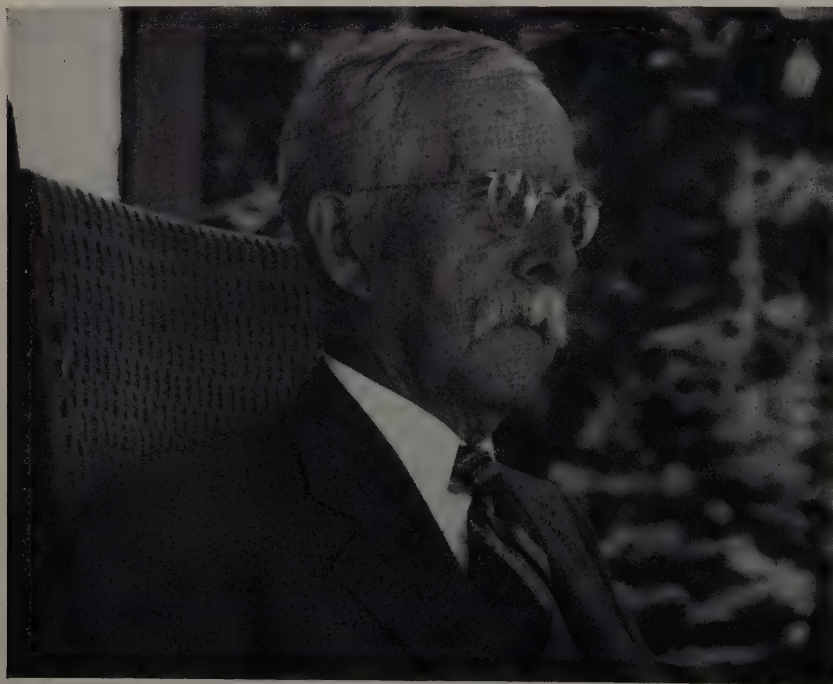
1921. The Trustees decide they are justified in going ahead with building plans. Dr. Charles Snow Thayer, Librarian (1902-1936), and Treasurer of The Foundation, is put in charge of their execution.



1922. The Trustees vote on May 31 to build a dormitory for women. Ground is broken June 14; cornerstone laid November 1.

### *Women Students Occupy First Building on New Campus*

1924. January, women students move into new dormitory, Mackenzie Hall; named, of course, for President Mackenzie, the man who made the vision of new campus and of a university of religion move from dream to reality. Women continue using classrooms and library at the Broad Street campus. This is 25 minutes walk away (but there were street cars then also).



EDWARD HOOKER KNIGHT  
Dean, The Hartford School of Religious Education,  
1904-1928.

## *The Good Knights Give Funds for the School of Pedagogy Building*

Another step forward by the School of Religious Pedagogy is reported at its Alumni meeting on May 27. Dean Edward H. Knight announces that he and his family have given \$75,000 for creation of a building for the School of Pedagogy. The building shall be named Knight Hall, at the insistence of Dean Knight's daughters. They wish to commemorate their father's work and the interest of their uncle, Dr. William W. Knight. That gentleman had accumulated the fortune which made the gift possible.

## *Unique Features of Foundation Inspire Rockefeller Gift*

Under stimulus from Professor Edwin Knox Mitchell, John D. Rockefeller gives \$250,000 without condition, "because of three special features of The Foundation:

"1. The emphasis on phases of preparation for religious work other than the ministry, and the combination of the schools for these developments into one foundation or university.

"2. The interdenominational emphasis, and the appeal it evidently makes to students and to churches.

"3. What may be termed the spirit of the place, manifest alike in the students, the Faculty and the Trustees."

## *Complicated Financial Arrangements Provide Three More Campus Buildings*

1925. Negotiations with the Y.W.C.A. make it possible to complete plans for two more buildings on the new Girard Avenue campus. Samuel P. Avery, wealthy Hartford citizen with many charitable and civic interests, in 1919 had given to The Foundation securities of large value to be used for the building program of The Foundation. The gift was subject to the wish that the fund be held for five years to increase in value. Mr. Avery died in 1920. His will gave The Foundation \$50,000; half the pro-



**SAMUEL PUTNAM AVERY**  
Benefactor of The Hartford Seminary Foundation in life  
and in death.

ceeds of the sale of his residence; and half the residue of his estate. Before his death he had made a very large gift to the Y.W.C.A. to provide a site and funds for erection of a residence hall for young women in Hartford.

The site chosen by Mr. Avery now, in 1925, proves unsuitable for a Y.W.C.A. residence. The neighborhood has sadly deteriorated. Through complicated negotiations, the Y.W.C.A. surrenders to the Avery Estate all claim to the site and fund for erection of a women's residence. In turn, the Y.W.C.A. receives from The Foundation a deed for the land on Broad St., with Hosmer Hall. Further, The Foundation receives from the Avery Estate large additional funds. Together with the gift Mr. Avery made in his lifetime, these arrangements provide enough to build Avery Hall and a new Hosmer Hall on the new campus.

The money thus secured is supplemented by the sale of the old Library and Museum buildings on Broad St. to the Hartford Woman's Club. This sale makes it possible to build Hartranft Hall, also, on the new campus. (The old Library still stands on Broad Street, occupied now by the Julius Hartt College of Music.)

### *School of Religious Pedagogy Becomes School of Religious Education*

The name of The Hartford School of Religious Pedagogy is changed to The Hartford School of Religious Education.

### *Full Steam Ahead on the New Campus!*

1926. Knight Hall is occupied by the School of Religious Education in January.

The Trustees vote in March to use a sum not to exceed \$100,000 of the Rockefeller money to build dwelling houses for professors south of Mackenzie Hall.

A farewell service is held in the chapel of old Hosmer Hall on Broad St., May 24.



Case Memorial Library, now containing 150,000 volumes, is moved to new Avery Hall during the summer.

In September, Avery, Hosmer and Hartranft Halls are ready for use. Students and faculty move in, and classes begin on the new campus.

### *First Nursery School for Training Religious Education Students Established*

The School of Religious Education establishes a Nursery School, under the direction of Miss Edna M. Baxter, new Professor of Education (1926- ). It is for participation of students, for child study, and for parent education. The children come from faculty families, married students and the community. This is the first Nursery School thus attached, in the U.S., and one of the earliest Nursery Schools in the country. Out of it have grown numerous week-day nursery schools in the churches of Connecticut, in other states and in foreign lands; notably India, China and Africa. (To this Nursery School many public school teachers come for training during the Depression of the 1930's).

1927. Elaborate exercises for dedication of the new buildings and campus are held on Commencement Day, May 17.

A Saturday School of Religion for children of from 4 to 12 years is established in Knight Hall by Professor Baxter. "This school provides unusual opportunities for students to participate in, or to observe, modern, creative teaching, free from the scattered, topical, didactic teaching of religion so long prevalent in the curricula of many churches." (The Saturday School continues for 20 years, until 1947.)

Dr. Karl Ruf Stolz succeeds Dr. Knight, who is retiring as Dean of the School of Religious Education; and is appointed, also, Professor of English Bible. (He fills both positions until he retires in 1943.)

## *Apartment Building for Missionary Families Financed*

1928. A Business Department is established. Its first big job, quickly completed, is raising \$100,000 for an apartment building. It is to be used by missionaries who are home with their families on furlough and wish to study at Kennedy School of Missions.

Dean Jacobus of the Seminary is succeeded by Dr. Rockwell Harmon Potter, Associate Professor of Practical Theology, 1922-1928; Professor and Dean, 1928-1943.

## *Apartment House for Married Students Begun*

1929. Contracts are let for erection of an apartment house for married students. Its cost is \$60,000. It is to be named Tyler Hall, in honor of the first President of the Seminary, Bennet Tyler.

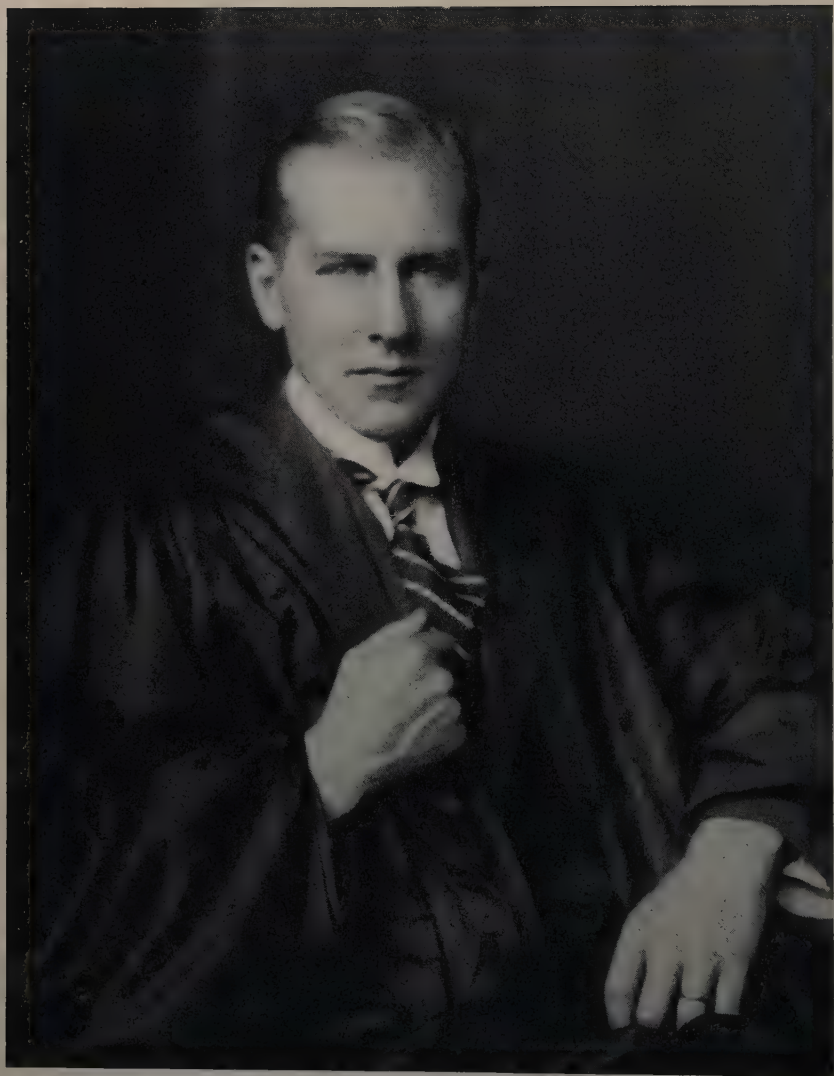
The apartment building for mission students is completed. It is named in honor of William Thompson, Dean of Seminary, 1883-1888, and Professor, 1834-1888; and of his brother, Augustus Charles, Trustee, 1882-1901. The Campus Nursery School moves into rooms in Thompson Hall. (It stays there until 1945, when it moves to Knight Hall.)

## *President Mackenzie Resigns; Dr. Barstow Replaces Him*

1930. President Mackenzie resigns, April 29.

Dr. Robbins Wolcott Barstow, minister of the First Congregational Church of Madison, Wisconsin, is elected President. He assumes his duties, October 28.

Depression arrives. Large-scale money-raising efforts are postponed. Students need more scholarship help. Financial endeavors are concentrated on a struggle to meet operating deficits. (Pulled through!)



ROBBINS WOLCOTT BARSTOW  
President, The Hartford Seminary Foundation, 1930-1944.

## *Co-educational Dining Room*

1934. Student dining halls, for women in Mackenzie Hall and for men in Hosmer Hall, are combined in Hosmer Hall. The consolidation releases space in Mackenzie for a social room, used for many campus and community events.

There is a large celebration of the centennial of The Hartford Theological Seminary, with distinguished guests and impressive program.

1939. Dean Capen of the Kennedy School of Missions retires. He is succeeded by Dr. Malcolm Pitt, Professor of Indian Studies (1936- ).

1943. Dr. Potter retires as Dean of the Seminary; is succeeded by Dr. Tertius Van Dyke. (He serves both as Dean and as Professor of Practics until his retirement in 1954).

Dr. Stolz retires as Dean of the School of Religious Education. Dr. Paul Ross Lynn of the Seminary faculty serves as acting Dean for one year.

### *President Barstow Succeeded by Dr. Russell Henry Stafford*

1944. President Barstow resigns. Dr. Alexander C. Purdy, Professor of New Testament in the Theological Seminary (1923- ), serves as Acting President for over a year.

Dr. Tertius Van Dyke, Dean of the Theological Seminary, doubles as Dean of the School of Religious Education for one year.

1945. Dr. Russell Henry Stafford, Minister of the Old South Church in Boston, is elected President of the Foundation and Professor of Practics in the Seminary. He assumes his new duties on November 1.





RUSSELL HENRY STAFFORD  
President, The Hartford Seminary Foundation, 1945-1958.

Dr. George Ross Wells is appointed Dean of the School of Religious Education (serving until his retirement in 1952). He had been Professor of Psychology since 1920, and was chairman of the School's Faculty, 1944-1945.

The Nursery School of the School of Religious Education moves from Thompson Hall to well-equipped space in the ground floor of Knight Hall; and is officially renamed the Knight Hall Nursery School.

### *"A Little Transient Church"*

1946. On January 25, the vision of the mission of The Hartford Seminary Foundation is expressed by President Stafford in his inaugural address, January 25:

We are a little transient Church, so to speak, made up of members from many Churches. The constitutive element of this transient Church, as of all true Churches, is that worship of the Lord which is the beginning of wisdom. And the characteristic activity of the true Church, in world-wide service for good will among men and the greater glory of God, is present here in its initial phase of careful preparation. We are a little world placed over against the great world as a refuge and a lighthouse and a dynamo. For the life lived here by successive generations of students and teachers is not ingrowing but outgoing. Its centre is small and secluded; but its periphery is the whole earth. Into all regions our sons and daughters go forth to carry the light that has flamed here. And now and again they come back to us on a homeward voyage of rest and refreshment. By this going and coming they keep us tied in with the farthest corners of this land and the remotest tribes of men. It is a good thing to be in a little place, when that little place is a centre of the world."

The Graham Taylor Chair of Social Ethics is established in the Seminary; occupied by Dr. Charles G. Chakerian (1946-1957).

The Hartford School of Religious Education is made a graduate school, one of the first in this field.

1949. Dr. Pitt resigns as Dean of the Kennedy School of Missions, to concentrate on his Professorship of Indian Studies. He is succeeded by Dr. Robert Thomas Parsons, Professor of African Studies, 1949-54; and of African Studies and Race Relations, 1954- .

### *The Vision Comes Full Circle*

1950. The Institute of Church Social Service is established as a division of The Foundation. Its Director is Dr. Charles G. Chakerian. He continues as Graham Taylor Professor of Social Ethics in the Seminary. (He resigned in 1957, to undertake a similar project at McCormick Theological Seminary). The new Institute, the first of its kind, plans to serve "the need for an educational program to meet the requirement of contemporary churches and church-related social service agencies and institutions."

As President Stafford said, "This feature of President Mackenzie's dream corresponds notably with subsequent developments in parish administration. No Church confronting a complex urban situation, as most large churches in America now do, can have a complete program without a trained social worker, on a like footing with the Director of Religious Education, on its staff. And no social worker can be considered properly prepared for church appointment on a basis of mere training in social techniques, apart from an acquaintance more than casual with the Christian doctrine of God and man, and the resultant personal motivation."

Thus the circle of planned schools of the university of religion is made complete. Its divisions provide specialized training to meet the changing needs of changing times with specialized skills and knowledge, but with the continuing purpose to train men and women for church-centered vocations in the name of the Fatherhood of God and the brotherhood of man.

1951. The Carnegie Corporation makes a five-year grant of

\$15,000 a year to the Kennedy School of Missions to strengthen its training program, with special reference to foreign area studies.

1952. Dr. Walter Houston Clark succeeds Dr. Wells as Dean of the School of Religious Education and is appointed also Associate Professor of Psychology. (He advances to Professor in 1956 and still serves in the dual capacity.)

### *A New Home for the School of Missions*

1954. To house the Kennedy School of Missions, Gillett Hall is built; immediately north of and attached to the Avery Hall tower. The Hall is named in honor of Arthur Lincoln Gillett, graduate of the Theological Seminary in 1883, Instructor and then Professor of Apologetics from 1888 to 1928. He was a leader in the establishment of the School of Missions and long a member of the American Board of Commissioners for Foreign Missions. He served for nine years on the Board of Administration which supervised the School of Missions in its first stages. Erection of the new building is made possible by an initial gift from his widow and further gifts by members of the Gillett family. Completion of the building fund is helped by a grant from the (Arthur Curtis) James Foundation of New York. (D. Willis James, father of Arthur Curtis James, had in 1901 contributed \$25,000 to the Charles M. Lamson Missionary Fund for supporting special missionary instruction.)

### *Summer Sessions Initiated in Religious Education*

The Hartford School of Religious Education begins a program of summer sessions for men and women in professional service and for advanced laymen.

Seminary Dean Tertius Van Dyke retires. He is succeeded by Dr. Alexander Converse Purdy, who has been Professor of Homiletics, 1923-24; Professor of Practical Theology, 1925-28; of New Testament Interpretation and Practical Theology, 1928-





ARTHUR LINCOLN GILLETT  
for whom Gillett Hall is named.

30; of New Testament Interpretation, 1930-1933; and of New Testament Exegesis since 1933. (He continues in the last professorship and as Dean until the present.)

### *High Praise, with Enlarged Grant, to School of Missions*

1956. The Carnegie Corporation makes an enlarged grant of \$24,000 a year for five years to the Kennedy School of Missions. The Carnegie report says: "One of the most widely known institutions for the training of Christians for overseas work is the Kennedy School of Missions. It has developed a remarkable training program designed to equip the student with the skills, attitudes and knowledge he will need in order to live and work with native peoples in far parts of the world."

The Institute of Church Social Service acquires first full-time separate faculty member, entitled Professor of Social Service.

### *Affiliation with University of Connecticut Strengthens Social Service Training*

1957. The Institute of Church Social Service is strengthened by affiliation with the Graduate School of Social Work of the University of Connecticut. (The Institute is still unique in its undenominational character.) Professional courses and field work are to be given at that School; church-related courses and courses in general social science at The Hartford Seminary Foundation. Students are to reside on the Foundation campus. Three years of training leads to the degree of M.A. in Social Work from The University of Connecticut, a Certificate in Church Social Service from The Hartford Seminary Foundation, and eligibility for membership in the professional body, the National Association of Social Workers. A two-year course, primarily in the Institute of Church Social Service, but with basic professional-content courses at the School of Social Work, will give the M.A. in Church Social Service from The Foundation.



JAMES N. GETTEMY  
President, The Hartford Seminary Foundation, 1958-

## *President Stafford to Retire*

It is announced that President Stafford will reach retirement age on June 30, 1958.

## *New President Carries the Vision Forward*

On September 30, Dr. James N. Gettemy, Minister of the Community Church of Garden City, Long Island, from 1944, accepts the presidency, effective on July 1, 1958. He has degrees of A.B. and D.D. from Allegheny College and of B.D. from Union Theological Seminary, and the degree of L.H.D. from Adelphi College. Thirty-eight years old, the youngest President in the long history of The Hartford Seminary Foundation, he too intends to carry on and amplify the 125-year-old vision. In his acceptance of the invitation of the Board of Trustees, he says:

I welcome the opportunity for usefulness through the Presidency of The Hartford Seminary Foundation. Its unique character as a nondenominational graduate "university of religion," training students of many denominations and from many countries, races and cultures for vital fields of religious and social service, offers an opportunity world-wide in its influence. The Hartford Seminary Foundation is one of our Nation's greatest institutions for this vitally important kind of education. With the cooperation of the students, the faculty, the Trustees and the growing body of Christian citizens who are helping by their gifts to build The Foundation into a still more effective instrument of service to God and to man, I shall do my best to live up to the vision to which The Foundation so long has been dedicated.

## *Story's End, But Future's Beginning*

Thus we complete the chronicle of the dawn of a vision of comprehensive preparation for all types of full-time Christian service, the struggling growth and the firm maturity of The Hartford Seminary Foundation.



Its purpose of training young people for church-centered vocations has flowered, with the changing needs of humanity and growing knowledge of how to meet those needs, into three specialized Schools and an Institute. They are mutually independent with separate faculties, but with interchangeable courses and united under one central administration.

### *The Hartford Theological Seminary, Old but New*

The oldest of these schools, but forever up to date in its understanding and instruction, is The Hartford Theological Seminary. As from the beginning, in its three-year and post-graduate courses, it concentrates on preparation of men and women as thorough and thoughtful parish ministers. Purposely small, the Seminary has a faculty ratio of about eight students to an instructor. Theologically the Seminary endeavors to acquaint its student family with all the types of scholarly Protestant thought. It maintains in its class work, and in its field work spread throughout Connecticut and New England, a balance between the theoretical and practical. A similar balance is observed in the education and experience of its faculty members. In recent years courses in counseling and pastoral training have been added. All the students are sponsored by their denominations, but the teaching is ecumenical in spirit.

### *More Teaching Strength Needed*

For all its strength, the Seminary has certain specific needs to fulfill its special objective of training for the parish ministry. These include especially funds for an instructor in Counseling; and for a wider range of outside lecturers.

### *The Hartford School of Religious Education Is Unique*

Next in age is the Hartford School of Religious Education. It is held by many to be the foremost school of religious educa-

tion in the world. As churches have come increasingly throughout Europe and the Orient, as well as in the United States, to face seriously the need for better standards and procedures in religious education, they have been turning more and more to Hartford. In consequence, along with men and women students from all over America, the School draws from many foreign countries. In addition to college graduates seeking their first graduate degree in this field, postgraduate students come here for advanced courses and higher degrees.

The School's distinctive feature is the time and attention given to a tutorial system of field work in church schools of the area, required for graduation. Probably no other school gives so much attention to closely supervised practical work, closely related to theory, in application to the varied aspects of the ministry of religious education.

A recent development has been the establishment of a major sequence of courses in church-related pre-school education. Also extension courses for the laity and clergy have been set up and a summer session is provided. The program starts with the religious training of the child as a member of society, and continues through adulthood. This training is based on respect for the individual, whether child or adult; and aims at fitting the program of religious education to his psychological and spiritual needs in relation to the society of which he is part. The training is rooted in the Bible, to the end that Christian ideals may be made concrete in living. Thus the School deals with the whole person and his total life experience; an experience so increasingly complex, with the distractions and uncertainties of modern technological culture, that a strong and perceptive Christian faith may well be the only effective unifying force.

Proof of the high prestige of this branch of The Foundation is found in the following of this example in other countries. For instance, the Westhill Training School of the Selly Oaks Colleges in Birmingham, England, was modeled upon the Hartford School of Religious Education.

The greatest need of the School now is funds to provide additional faculty members who would give instruction in the important fields of religious drama, the arts and music.

## *The Only Nondenominational Graduate School of Missions*

The Kennedy School of Missions, third element in our university of religion, gives cultural and linguistic orientation to persons who will serve churches overseas. It pioneered in this country the "Area Studies" which are now prominent in many universities. This ethnological education supplements special training which the students may have received elsewhere in theology, engineering, education, agriculture, medicine, nursing, etc. The School has now, as always in the past, close relationship with the Division of Foreign Missions of the National Council of Churches, but is not confined to that relationship, and recently has been serving wider groups. It is still the only interdenominational graduate school of missions in the world with a comprehensive program of this type.

The spirit and instruction are profoundly Christian, with genuine respect for creedal differences. The School's students, coming from many denominations and cultures, are met with uniform respect from professors and students alike. Each year the School invites to the campus representatives of a large number of mission boards to exchange ideas, and also scholars from abroad, versed in cultural and race relations. Further stimulus to students is given by missionaries on furlough; and by teaching fellows from foreign lands who both study and teach.

A highly regarded feature of the School is its linguistics laboratory.

### *Many Needs, Including a Museum*

Need is still felt for funds for another full-time linguist; for more teaching fellowships; for conferences on cultural and related problems of mission lands; for expansion of the instruction in ethnomusicology; for exchange of professors with institutions overseas; for publication of theses and other documents, to make them available for research by scholars in other institutions; for





scholarships, so that mission students may remain here continually for two full years, instead of coming for only one year or even one semester as many are obliged to do at present; for a chair in the Science of Missions; and for re-establishment of the Museum, once so popular, but abandoned when The Foundation moved from Broad St. to the new campus.

### *Scholarship for Social Service Training*

The newest branch of the Foundation is the Institute of Church Social Service. It offers the only graduate curriculum in this field, in this country or in the world, under nondenominational auspices. It is now fully equipped to meet the demand for professionally qualified social work personnel for churches and church-related agencies. Growing interest is now being shown by practically all denominations in competent, diversified social services in their churches, agencies and institutions. The Institute's chief need is for scholarship funds.

### *Common Advantages in Teaching Service*

Such now are the four divisions of The Hartford Seminary Foundation, their status as of 1958, and their specific needs as they look into the immediate future. As part of The Hartford Seminary Foundation they share certain common advantages and objectives.

The student body is kept relatively small, at about 250. This size is all that can be adequately accommodated with present facilities. Hence, the demand for The Foundation's graduates far exceeds the supply.

The faculty is large, proportionately: 30 full-time teachers and 40 part-time lecturers and teaching fellows. Thus the classes are small, and the relation between teacher and student, student and student, and teacher and teacher are friendly and informal.

In addition to their required courses in the four divisions, students in any one may elect courses in any of the other three. Professors assigned to one faculty often teach courses in other

schools, so that there is free exchange of ideas, and no duplication of courses. Yet each of the four faculties is free to experiment on its own initiative in methods of education and in areas of special knowledge and skill. Each is free, also, to share the results of experimentation, where adaptable, with the other faculties.

### *Library Offers Exceptional Resources for Scholarship*

Students and faculty benefit from the extraordinary collection of the Case Memorial Library. It has over 200,000 volumes, 70,000 pamphlets and nearly 700 periodicals.

The Arabic Collection is one of the two or three most extensive in the United States. It includes approximately 6,000 volumes and 1,200 manuscripts, including Professor Duncan Black McDonald's famous collection of the Arabian Nights, in over 1,000 volumes. The Turkish Collection displays over 1,000 books. The Persian Collection makes available about 1,500 volumes and some important manuscripts. The Armenian Collection is especially rich in sources for Armenian History. The Collection of Lutheran materials, numbering over 1,500 items, was said at the time of its acquisition in 1884 to be the best in this country and surpassed by few in Germany. Here are Luther's controversial writings in greater numbers than in any other library, particularly, 494 items of his works of the 1500s. The Lipsius Collection of 3,000 volumes is largely in the field of the theological and ecclesiastical controversies in Germany a generation ago. It includes also 400 books on the New Testament. The Chinese Collection has 1,800 items; the Japanese, over 800 items and 400 photographs. The Library includes also many rare books, especially of Reformation material, theology and classics. Among them are 100 incunabula, as well as 2,700 volumes of the 16th Century, 4,000 of the 17th Century, and about 6,000 of the 18th Century. Some of them are first editions and exceedingly valuable. There is also a unique Hymnological Collection, containing 13,000 titles.

Small wonder that not only Foundation students and faculty

are enriched by this remarkable Library but, also, that scholars from all over the world come to Hartford to carry on special research with these resources.

Thus, the three Schools and the Institute provide a richness of curriculum hardly available in any other graduate center of religious studies. They have, too, in Hartford and its outlying area, an extraordinary laboratory for training in human relations and in all aspects of religious and social service, each School according to its special concerns.

There is a richness of human relations in the students, too. In the last year they represented 19 nationalities, 30 denominations and all human races. World brotherhood is exemplified on the campus.

Yet all these schools, all their teachers, and all their students are united in their common Christian faith. There is a common concern with the potentialities of each individual and of all whom they may come to serve.

### *Common Needs, Too*

The Foundation as a whole has needs, too, if it is to meet the challenge of the years ahead. Its purpose is not to be bigger, but better. The Foundation needs funds for substantial increase in faculty salaries. An additional endowment of \$2,000,000 would hardly be enough for this purpose. In the area of instruction, too, is the need for financing a continuous stream of lectures on the campus, in addition to a small number now provided by the Carew and Douglas lectureships.

The Library should be strengthened. Although it is one of the best of its kind in the country, it needs much expansion. Appropriations for books and periodicals should be doubled, to \$15,000 a year.

More living quarters are needed for the increasing numbers of married students. Many of them now have to be turned away through lack of room. Buildings urgently in demand for general use are a gymnasium, a museum and a student social center.

## *Lives Dedicated to the Glory of God and the Service of Man—Everywhere*

So ends our story of the vision which foreshadowed The Hartford Seminary Foundation, and its growing realization through the last century and a quarter. The theme of this story is, and will always be, the greater Glory of God in Christ and service to men in His Name. Glory to God and help for all mankind, through all the years and throughout the world! This is the continuing vision!

\* \* \* \*

This chronicle was written by Elwood Street, Professor of Social Service in the Institute of Church Social Service.

Source materials used include "The Hartford Theological Seminary, 1834-1934," by Curtis Manning Geer, Professor in the Seminary, 1901-33 (from which much material was taken practically verbatim); "Sketches of Life in the Hartford School of Religious Education, 1885-1935," edited by Karl Robert Stolz, Dean of that School from 1927 to 1942; "The Kennedy School of Missions, 1911-1936"; various bulletins and financial publications of The Foundation; numerous unpublished documents and reports of the Schools and The Foundation; and personal conferences with President Stafford, the Deans of the Schools and various faculty members, for whose warm cooperation and constructive suggestions hearty thanks are expressed. Especial appreciation is extended to Eugene Field Scott, Director of Development, for his suggestion of this project, for his creative comments, and for his patience with unavoidable delays; to Professor J. Maurice Hohlfeld of the Kennedy School of Missions for detailed, thorough and penetrating criticism; to Professor Edna M. Baxter of the Hartford School of Religious Education, for much essential information and wise counsel; to Miss Elizabeth De Weldon Root, Archivist in the Case Memorial Library, for corrections and lively additions to the original manuscript; and to President Stafford, for helpful advice on sundry points of style.

*June, 1958*



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